



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

to be done, but, in my opinion, these two are the most elementary, most necessary and most immediately pressing. I appeal to the sinologues of France, Holland and Japan to emulate each other in this important task.

ALBERT J. EDMUNDS.

HISTORICAL SOCIETY OF PENNSYLVANIA, Nov. 16, 1910.

PROF. K. BORINSKI ON W. B. SMITH'S BIBLICAL CRITICISM.

Prof. Karl Borinski has devoted to a discussion of Prof. W. B. Smith's theory of the pre-Christian Jesus an exhaustive article in a German periodical of Leipsic entitled *Xenien*. Extracts from the article were translated in *The Monist* (October, 1908). He recommends this most destructive and radical method as finally leading to new positive issues. He says:

"We look forward to the promised continuation of our author's researches in such a well-ransacked region, indeed, with intense expectation. In this remarkable investigator, with all his radicalism, there breathes no breath of destructive zeal, but rather, through and through, a constructive and requickening criticism. . . . Investigations like the foregoing furnish clear proof that there is no better antidote for the much decried 'destructive' tendencies of biblical criticism than its own self—than resolutely to follow out its most delicate and 'dangerous' researches and reasonings to the very end."

The "constructive and requickening" quality of this criticism is particularly conspicuous in the "promised continuation," shortly to appear in German under some such title as, "*Ecce Deus*, the Witness of the Gospels to the Pre-Christian Cult of the Jesus."

GENERAL CONGRESS OF MONISTS.

Those German Monists who have been associated together under the name of *Monistenbund* for more than four years, intend to convert their fifth annual meeting into a General Congress of Monists. It will convene at Hamburg, September 8-11, 1911. Professor Ernst Haeckel has consented to act as honorary president and the program contains very prominent names, including among its lecturers Professors Svante Arrhenius, of Stockholm; Friedrich Jodl, of Vienna; Jacques Loeb, of New York; and Wilhelm Ostwald of Leipsic, each of whom will speak on his own specialty.

In order to dispel many current false ideas about monism, the *Monistenbund* adds in its announcement the following paragraphs with regard to its true aim and significance:

"Monism hopes to build up a scientifically tenable conception of life and the world, and to attain the practical realization of this conception.

"Monism recognizes no super- or extra-natural beings or forces that might interfere arbitrarily in the processes of nature or of human life.

"Monism, therefore, instead of any supernatural revelation, sees in religions the productions of the emotional and spiritual life of different peoples in different times.

"Likewise, to monism the demands of ethics are not supernatural, but the necessary result of communal life. Just as ethics has developed from human nature, so is it capable also of further development. To build up a system of ethics on these principles monism regards as one of its noblest tasks.

"Monism regards the state as the result of man's struggle for existence and his tendency to organization, and considers it the ultimate aim of the development of the state to combine the greatest possible freedom of the individual with a perfect order of the whole.

"Monism desires a union of all individuals and societies that take their stand on a scientific world-conception, in order thus to be able to meet the influential powers that are inclined to oppress freedom of conscience and investigation."